Youth

16-20

BALLET BUILDS FEET FOR GRIDIRON LEAP

DOES YOUR RELIGION PASS THE TEST OF FAITH?

TEEN SUICIDES CAN BE AVOIDED

ballet make

"The boys sort of sneaked in, when they first came to our ballet studio," confided the dancing instructor as she told about the 20 football players from Cherry Hill High School in Cherry Hill, N. J. "You felt they were thinking, 'Oh, how did I ever get into this?' But when the evening was over, the boys realized that this was strenuous stuff. And by the end of eight weeks, some of the boys were even asking if they could continue in dance." As part of their pre-season conditioning and training, the 1964 and 1965 football squads have spent one night a week for two months studying ballet movements at Ursula Melita dance studio, which awarded 20 scholarships to the players to further the study of the relationship of ballet to athletics. Many high schools and colleges are recognizing that there is a striking similarity between the disciplined movements of ballet and dance and the maneuvering and exercising in football and other sports. Is not the coordination, agility, stamina, poise and quick thinking which one learns in ballet important for an athlete, too? Lester Zetty, head football coach at Cherry Hill, says: "The team showed a remarkable attendance record during the ballet training. The results were hard to determine, but they led the Cherry Hill team to their first undefeated football season during the nine-game schedule in 1964."

Produced and photographed by Joe Tritsch

the team

Youth

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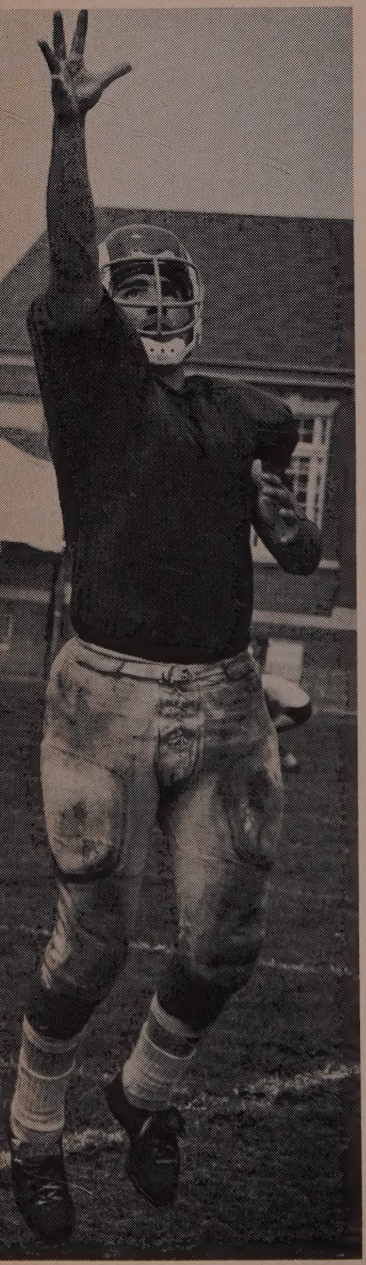
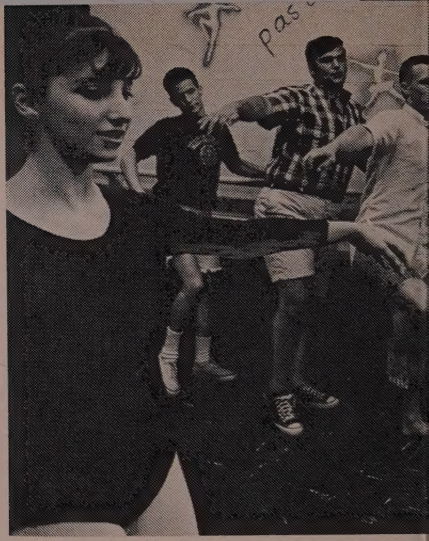
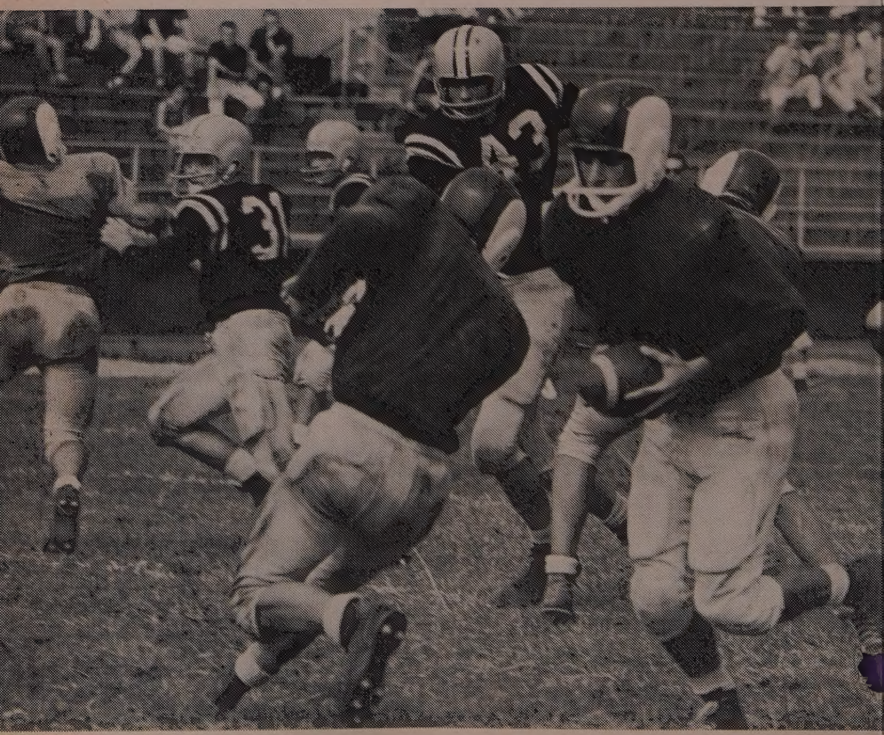
"In football you do exercises just to condition yourself, but t
not dancing. In dancing, you think. Ballet is actually a scie
study. When we teach these boys, we make them aware of w
their muscles are, what each muscle should do, how to bre
properly, and eventually, after they concentrate long enoug
these things, it becomes automatic. Once that happens, you

ump higher, run faster, fall safer, think and move quicker, and play longer. I sincerely eel that ballet is good for them in sports and that there is nothing sissy about being a allet dancer. When the boys first came in here, our girls made difficult leaps look mple and outlasted these husky athletes. The girls would do 32 leaps without effort ut the boys would jump eight times and grasp for breath. The boys then realized that ou need strength and stamina, as well as skill, in ballet.



"We compared certain ballet jumps with the jumps in football. If you do a jump wrong, you can't go high on it and you can hurt yourself. But if you do it right—use your muscles and feet properly—just imagine how high you can go! In ballet you learn the knack of foot work. Jumps don't come from your body; they actually come from your feet. And if you have strength in your feet, you can run twice as fast."





Ballet is the best discipline your body can receive, and after that, you can do anything. he dance is a form of expression, just like art and every other cultural activity—a form f expression for the individual. In Europe, if you dance at all, you are a king, because ou are an artist. It is an honor for a European boy to be chosen to go to the dance cademy. Unfortunately, here they don't look at it the same way. But there is very radually a change coming in this attitude. The future of ballet in this country is romising."

EVE of DESTRUCTION

The Eastern world—It is explodin'
Violence flarin' and bullets loadin',
You're old enough to kill, but not for votin',
You don't believe in war, but what's that gun you're totin'?
And even the Jordan River has bodies floatin'!
But you tell me over and over and over again, my friend,
Ah, you don't believe we're on the Eve Of Destruction.

Don't you understand what I'm try'n to say?
Can't you feel the fear that I'm feelin' today?
If the button is pushed, there's no running away—
There'll be no one to save—with the world in a grave.
Take a look around you, boy, it's bound to scare you, boy,
But you tell me over and over and over again, my friend,
Ah, you don't believe we're on the Eve Of Destruction.

My blood's so mad feels like coagulatin'
I'm sitting here just contemplatin'
You can't twist the truth, it knows no regulatin'
And a handful of Senators don't pass legislation
Marches alone can't bring integration
When human respect is disintegratin'
This whole crazy world is just too frustratin'.
But you tell me over and over and over again, my friend,
Ah, you don't believe we're on the Eve Of Destruction.

Think of all the hate there is in Red China
Then take a look around to Selma, Alabama!
You may leave here for four days in space
But when you return, it's the same old place.
The pounding drums, the pride and disgrace
You can bury your dead, but don't leave a trace.
Hate your next door neighbor, but don't forget to say grace.
But you tell me over and over and over again, my friend,
Ah, you don't believe we're on the Eve Of Destruction.

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DAWN of CORRECTION

The Western world has a common dedication
  To keep free people from Red domination.
Maybe you can't vote, boy, but man your battle stations,
  Or there'll be no need for votin' in future generations.
So over and over again, you keep sayin' it's the end,
  But I say you're wrong, we're just on the dawn of correction.

There are buttons to push in two mighty nations,
  But who's crazy enough to risk annihilation?
The buttons are there to insure negotiation
  So don't be afraid, boy, it's our only salvation.
So over and over again, you keep sayin' it's the end,
  But I say you're wrong, we're just on the dawn of correction.

You tell me that marches won't bring integration,
  But look what it's done for the voter registrations.
Be thankful our country allows demonstrations
  Instead of condemning, make some recommendations.
I don't understand the cause of your aggravation.
  You mean to tell me, boy, it's not a better situation?
So over and over again, you keep sayin' it's the end,
  But I say you're wrong, we're just on the dawn of correction.

You missed all the good in your evaluation.
  What about the things that deserve commendation?
Where there once was no cure, there's vaccination,
  Where there once was a desert, there's vegetation.
Some governments replacing colonization
  What about the Peace Corps organization?
Don't forget the work of the United Nations.

So, over and over again, you keep sayin' it's the end.
But I say you're wrong, we're just on the dawn of correction.
But I say you're wrong, we're just on the dawn of correction.

So, over and over again, you keep sayin' it's the end.
But, I say you're wrong, we're just on the dawn of correction.

Words and music by John Madara, David White, and Raymond Gilmore; recorded by Ray Gilmore and the Spokesmen on Decca Records. © Copyright 1965 by Champion Music Corporation and Double Diamond Music, 322 West 48th St., New York, N. Y. 10036. All rights reserved. Used by permission.

Teen Suicide

. . . a special report by Jhan and June Robbins

"DEAR MOM AND DAD: YOU HAVE TO UNDERSTAND THIS IS THE ONLY WAY OUT FOR ME."

The note had been written on a piece of brown paper and pinned to the kitchen bulletin board. Relentlessly its childish scrawl continued: "I suppose it isn't your fault you don't love me. Nobody does. I don't know why you're always picking on me. Love forever, Bob. P.S. Please feed Blackie for me. He gets half a can of meat and two cups of kibble. P.P.S. Please call Mr. Carson and tell him I won't be able to deliver the papers any more. Thanks again."

Bob was just two months short of his fifteenth birthday when he shot himself with his father's pistol.

We talked to Bob's parents in their comfortable seven-room house in a New York City suburb. His mother said brokenly, "As long as I live I'll never understand it. What makes a boy from a good family do such a thing?"

For American adolescents, ages 14 to 19, suicide is the fifth-ranking cause of death. Not counting accidents, it is the most frequent cause of death on college campuses. Of the approximately 20,000 suicidal deaths each year, "only" 300 occur among teenagers. But the alarming facts are that young people make 15,000 yearly attempts at suicide serious enough to require medical attention, and both suicides and attempted suicides in

Photo by Ed Eckstein

this age bracket have increased by 25% in the past decade. Many more suicidal cases are tactfully reported as "accidents."

Yet teenage suicide is a hush-hush area in which horror and shame limit the spread of information. If Bob, the boy who shot himself, had died of some seldom-encountered disease his family would have set out to find out how and why. They would have had their water supply tested, Bob's school investigated, the local hamburger stand inspected. But they cannot face the fact of Bob's suicide.

Teenage suicide is different

Even professional people familiar with adult suicide find that teenage suicide presents radically different problems. One is implicit in the fact that for every young person who takes his own life, 50 others attempt to do so. Psychiatrists also say that hundreds of thousands of young people—a far greater proportion than among adults—at some time seriously think about suicide.

Dr. Howard Jacobziner, Assistant Commissioner of Health for New York City, reports that if the same rate existed in the adult population one out of every 200 grownups would have taken an overdose of sleeping pills, thrown himself in the river, or otherwise made a police-recorded attempt to end his own life.

The meaning of these figures is that teenagers are likely to resort to suicide in dealing with seemingly trivial problems. An adult who learns he has a painful, incurable disease or who faces disgrace and prison may try to kill himself. But a young person may commit suicide because a beloved teacher bawls him out, his girl jilts him, his pet dog is hit by a car,—or if the person involved is a girl—no one asks her to dance at the school prom.

The task of detecting suicidal types among teenagers is also much more difficult than among adults, who nearly always give clear warning signals of deep depression and social withdrawal. Teenagers may kill themselves apparently on the spur of the moment or after making threats that no one takes seriously. Yet in every case there are deeper, more significant reasons.

In Denver, a 16 year-old girl was sitting in her living room with two boy friends. The boys were arguing good-naturedly about who was going to take her to the school operetta. Each claimed he hadn't enough money, and each refused—laughingly—to lend what money he had to the other. The girl s

I'll settle it—I'll kill myself." She got up and left the room. The boys urned on the TV set. A few minutes later the girl returned to the room nd, standing dramatically in front of the lighted screen, drank a glass of vashing ammonia.

A psychiatrist who investigated the case reported that the girl had been requently told by her sophisticated, artistic father that he and her mother ad never intended to "get tied down" with a family. He called her, jokngly, "our little mistake." She was therefore, the report concluded, emoionally allergic to even the slightest suggestion of rejection. The lightearted argument between her two boy friends catapulted her without varning into an instant, deep depression.

In the U.S., about three times as many boys as girls actually commit uicide—roughly the same male-female ratio as among adults. But many nore girls than boys attempt it. Writing in the *American Journal of Psyhiatry,* Dr. Benjamin H. Balser and Dr. James Masterson estimated that 0% of adolescent suicide attempts are made by girls.

Researchers are discovering that suicidal adolescents are pretty ordinaryppearing youngsters. They are likely to be of bright or average intelligence ut are not necessarily introverted, friendless bookworms. Although some re suffering from the most common mental illness, schizophrenia (the nability to distinguish fantasy from reality), most are not mentally ill.

Why does it happen?

uthorities have hoped to supply a single, solid answer to the anguished uestion "Why?" But no single answer has emerged. Instead, six different atterns are now apparent:

1. Suicide by accident or ignorance / Many young people don't understand that death is final, says Dr. James M. Toolan, psychiatrist in charge f adolescent services at New York's Bellevue Hospital.

In Atlanta, 11-year-old Jane proposed to a group of friends, "Let's play uneral." She had recently witnessed her grandmother's elaborate funeral nd had been deeply impressed. She coached a neighbor's son in the uneral service, then donned her mother's best dress and scrambled into large wooden blanket box.

"After you've finished the last hymn, light the candles, lower the lid, and o away and leave me alone," she directed. They did so. The lid latched nd the girl smothered.

Many will argue that such deaths are accidents. Yet there's no doubt hat Jane was dramatically preoccupied by the drama of death and saw erself as the central figure.

A psychiatrist in Philadelphia said, "Children—even the older ones—in ur culture are shielded from the realities of death. Often when a parent r grandparent dies they are told that he has been put to sleep. They er see anyone kill a chicken for dinner. On television they repeatedly

see the actor who was killed on Tuesday playing a leading role on another show Wednesday. It's no wonder that some of them have no idea of death's finality—and they think its April Fool!"

2. Because of sexual anxieties / A leading cause of teenage suicide, particularly for boys, is mismanagement of the adolescent sex drive and other insecurities that often go with puberty. The boy who, in the gymnasium shower room, compares his body with those of his friends and decides he is not developing fast enough, can be thrown into a keen state of anxiety.

Exaggerated worries over physical development are also important factors in girls' attempts to commit suicide. In Cincinnati, a 14-year-old girl became hysterical when her mother refused to let her wear a padded brassiere. Following an explosive family quarrel she ran into the bathroom and slashed her wrists.

Sex-based love fantasies also sometimes contribute to suicide in young girls. When the death of movie actor James Dean was announced, several dozen teenage girls tried to kill themselves, and two suceeded.

3. As a call for help / Dr. Toolan comments that the SOS is a major factor in many attempted suicides. The teenager feels that he is in serious trouble. It may be anything from failure at school to illegitimate pregnancy, unbearable conflict with parents or trouble with authorities. For some reason the normal channels of help from family, teachers, clergyman, or physician are closed—or the youth is too frightened to seek them out. He or she thereupon attempts suicide in order to reveal his troubles under sympathetic circumstances.

Are these attempts consciously phony? Some are, but not all. And many succeed when they are not intended to.

4. Due to mental illness / Dr. Norman L. Faberow and Dr. Edwin S. Schneidman, co-directors of the Los Angeles Suicide Prevention Center, say, "Many youngsters who have mild symptoms of mental illness never recognized or diagnosed suddenly enter an acute stage, resulting in suicide."

A student in his sophomore year at an exclusive Massachusetts preparatory school was an outstanding athlete and a gifted musician. For no reason that anyone could suggest, he quit the track team and stopped practicing his music. He told his roommate, "A voice keeps calling me. This

norning I followed it. Now I know where it is—down at the bottom of the ake. There is someone down there who needs me and wants me."

His roommate said, "I said to him, 'You sound nuts!' I guess I should ave reported it to somebody, but I didn't. Anyway I thought the house-naster surely knew something was wrong. Two days after Bruce told me Someone down there needs me,' he drowned himself."

The post-mortem diagnosis was manic-depressive illness—a type of mental isease which causes victims to experience extremes of happiness and sad-ess, with suicidal possibilities at either end of the pendulum. Modern rugs are effective in controlling this illness. Bruce—a gifted and kind-earted person—would almost certainly have been saved through earlier iagnosis.

5. As expression of anger / Clues to rage and hostility are often found n suicide notes. Some are directly aggressive: "When I'm dead, you'll all e sorry. People will talk about how mean you were to me." Others are nore subtle but equally hostile. Suicide notes signed "I'll always love you" nd "Love forever" are meant to be reproachful. The victims are filled with eeply repressed rage that they can express in no other way except self-estruction. Usually they have been made to feel unloved and unlovable hrough grave family conflicts.

6. Because of loss of status / This latest phenomenon is found most ften on high-pressure high school and college campuses. Although the umber of actual deaths is not very high, the mounting number of attempts as alarmed authorities. These deaths or near-deaths are rarely the results f depression due to low grades. A Chicago psychiatrist told us, "This type f suicide is a young man or woman who has such rigid standards of per-ormance that no personal image lower than perfection can be endured."

These, then, are the six leading causes of youthful suicides. IGNO-ANCE. SEX ANXIETIES. A DESPERATE CALL FOR HELP. MEN-AL ILLNESS. REPRESSED ANGER. DEFLATED IMAGE OF ONE'S ELF.

It's clear, however, that there are millions of young people who go hrough these same exhausting, dramatic, high-pressure experiences and ON'T commit suicide. Thus the most important question to be asked and nswered is: What sets off the ones who do?

Most psychiatrists agree two factors are usually present when there is a icidal response to adolescent pressures.

The first and most important is *a deep sense of personal worthlessness.* he second is *a deeply shocking experience occurring at adolescence.* Such n experience may be the shaming or scolding a girl sometimes receives if e soils her clothing at the onset of menstruation, or the similar treatment ten meted out to the young boy who has "wet dreams" or is discovered asturbating. The sudden death or desertion of a parent may likewise de a store of psychic dynamite.

Unfortunately, few cases of suicide are investigated by psychiatrical trained persons, and for this reason the cause of a suicide is usually r corded as, for example, "he got a scolding," or "she flunked history"—th innocent and apparently meaningless incident that merely served to lig the fuse.

The story of Bob, with which this article began, is an illustration. H maternal grandmother told us, "Bob and his older brother, Warren, we less than a year apart. Fortunately Bob was an angel from the minute h was born."

Bob's father said, "Until Bob was 13 you didn't even know he was the house. Then he grew up almost over-night. He was no longer the eas going kid brother. He got to be taller than Warren, and was always askin fool questions, like what we would do if he were kidnaped."

According to one of Bob's teachers, he suddenly became arrogant an argumentative when he entered ninth grade. He failed one subject an received a warning grade in another. The teacher said remorsefully, guess I caused a parental crackdown. Bob was one of my best student When his grades began falling, I complained to his parents. All I wante was for them to see that he did his homework."

A pretty girl identified as Bob's former "steady" told us, "I broke up wi him because he started standing me up. We'd go to a movie and after abo five minutes Bob would just suddenly get up and walk out. He was restle and sort of agitated all the time. He used to talk about shooting himse or joining the Marines, but I told him, 'You're just bluffing.' "

The family doctor remarked, "Bob seemed to be a model child who ha simply got a little bit off base in the past year or so under the pressures adolescence. I was aware that the parents overvalued the boy's conformi and that they were awfully upset when he suddenly turned into an irr sponsible adolescent. I got the impression, too, that they had puritanic views about sex. But I didn't realize how serious things were."

What was the last straw for Bob? It may have been the threat, nev intended seriously, his father made when he discovered that Bob had be neglecting to feed his dog and that the dog was nearly at the point of sta vation. Bob's father angrily told him he was going to have the dog d stroyed because Bob didn't deserve to have a pet. The threat, of cours was never carried out.

What are the symptoms and can you help?

A careful observer might have noticed a number of alarming warning s nals in Bob's behavior long before he killed himself: a sudden, radi change of personality; irrational neglect and cruelty toward a dumb anim deliberate destruction of a hard-won academic reputation; breaking

ngagements; restlessness; threats to kill himself or run away. ll these—occurring separately—are common aspects of or-nary adolescent stress and strain, but abruptly lumped to-ther, they spell trouble.

Perhaps Bob's tragedy—the answer to his mother's an-uished "How can such a thing happen?"—is that none of the dults in his life were really paying thoughtful attention to im. His cries for help went unheeded.

Parents and teachers should be able to recognize and inter-ret the warning signals sent out by adolescents who are mov-ng toward suicide. Young people should know them too—for ften they are the ones best able to help one another.

A POTENTIAL SUICIDE OFTEN ASKS QUESTIONS HAT MEAN, "DO YOU LOVE ME FOR MYSELF LONE?"

HE CONSTANTLY TALKS ABOUT SUICIDE, ABOUT UICK, PAINLESS WAYS OF DYING.

HE OFTEN TALKS ABOUT SOMEONE WHO IS DEAD.

HE HAS MADE A SUICIDE ATTEMPT.

If any of these signals are apparent, parents, teachers, youth aders and others who have constant, close contact with the oung person should not hesitate to seek professional help. here are two sources of advice and aid in most communities. ne is the young person's family doctor. The other is the sychological counseling service provided by the school dis-ict.

Meanwhile, the concerned adult should keep in close touch ith a disturbed youth. "No kindly neighbor can cure the re-suicidal youngster or even do much about his problem," r. Jacobziner says. "But often a bit of human warmth at e right moment will pull someone back from the brink and ve him the opportunity he needs to recover."

d in condensed form, by permission, from the October 1964 issue of *Good ping Magazine*. Copyright © 1964 by the Hearst Corporation.

RAISE $43,000 FOR CIVIL RIGHTS

Youth from Minnesota religious groups raised $43,000 in a door-to-door sale of brotherhood buttons showing a black hand and a white hand clasped in friendship. The money is being used to finance work of the Minnesota Task Force, supporting Minnesotans engaged in civil rights activities in the gulf states. More than 5,000 youth were believed to have participated in this year's drive, selling the buttons at 50c each. The discussion of civil rights issues by persons visited was one of the beneficial "side effects" of the drive.

TOLEDO SCOUT WINS ISLAMIC AWARD

The first award in America to a Boy Scout for work in the Islamic faith has been won by James Spencer Adray, 15, member of a scout troop sponsored by B'nai B'rith at the Jewish Community Center in Toledo, Ohio. The Moslem citation, called "In the Name of God Award," was presented to Adray at the convention of the Federation of Islamic Associations in Detriot.

POLISH YOUTH IN RELIGIOUS REVIVAL

What appears to be a religious revival among young people is sweeping Poland, a Communist-ruled, predominantly Catholic country. More than half of the thousands taking part in the recent pilgrimage to the shrine of Our Lady of Czestochowa were young boys and girls, some of whom had openly dropped out of the Communist youth organization and gone on the pilgrimage in defiance of party leaders. Obser noted that in the villages, hardl youth misses Sunday mass and th who do are shunned by others. girl would go out with a boy refuses to attend church or does go to confession."

BOY RECEIVES NEW HEART

John Perriera, 16, of New ford, Mass., had a synthetic valve inserted in his heart to rep a defective mitral valve. The gery was performed at Childr Medical Center in Boston. Until cently, there was nothing that co be done to help John and others similar valvular heart defects. the photo below, John holds a du cate of the valve which the geons inserted in his heart.

youth in the NEW

UDENT DISHONESTY IN USA

A study by the Bureau of Applied cial Research of Columbia Univer- y, reveals that more than half of e U.S. college students polled had gaged in some form of academic honesty. Based on an initial sur- y of over 500 student bodies, the dy also showed that despite its evalence, most students feel cheat- g is morally wrong.

ERMAN YOUTH IN PENTANCE SERVICE

Protestant and Roman Catholic uths participated in a joint ser- ce of "repentance" in St. John's tholic Church at Dusseldorf, Ger- ny, for the disunity of Christian- and "the misery which the Ger- n people brought upon millions men in recent history." Young ople at the service were repre- ntatives of the Working Commit- e of Evangelical Youth in Ger- ny and of the Federation of West rman Catholic Youth.

PAN STARTS PEACE CORPS

The Japanese Diet recently voted start a peace corps of young ople between 20 and 35 years age with a minimum of two years' gher education and technical skills. ams of 5 to 10 volunteers will sent to African and Asian coun- es beginning in June.

ITISH YOUTH SEX STUDY BLISHED

A Government-backed report on sexual behavior of Britain's teens erviewed 1,873 young people 15 to 19 in various parts of untry over a three-year period.

The Sunday Times reported: "It is a very big mistake to assume that most teenagers are sexually experienced. Notwithstanding all the influence to which the young people are exposed—the results of this survey show that premarital sexual relations are a long way from being universal among teenagers, for well over three-quarters of the boys and girls in the sample have never engaged in them."

CANADIAN "007 CLUB"

There's an "007 Club" here at the St. James-Bond United Church. It is made up of 30 young people who are quite un-Bondlike; their sole reason for existence is to raise funds for charity. The congregation is a part of the United Church of Canada, and is a merger of St. James Square Presbyterian Church and the Bond Congregational Church; thus, producing the St. James-Bond United Church.

GUIDELINES FOR AFRICAN YOUTH

Fear that African youth may have been so strongly influenced by Western culture that they have lost their "genuine African personality" was expressed at Bingerville, Ivory Coast, at a meeting sponsored jointly by the Youth Commission of the All Africa Conference of Churches and the World Student Christian Federation. Christian youth movements, the conference said, must get out of their "ivory tower and go to those who have not yet received the gospel in order to have frank dialogue with them and to collaborate in social and civic action."

GLEASON ADDRESSES LUTHERAN YOUTH

"How sweet it is." Comedian Jackie Gleason used that phrase in answer to an ovation from several thousand young people attending the first annual Youth Convention of the Lutheran Church in America. "I had some qualms about being here," he confessed. "I understand I'm a reprobate." In a more serious vein, Mr. Gleason called himself "a guy who has had a great deal of success but who has learned that material possessions are not as important as being "a friend of God." He read the "Actor's Prayer" and concluded, "you can't go wrong if you continue this way."

TEENAGE COUNTRY CLUB

"Le Teendezvous" is the name of an adult-style teen-age club limited to students from six high schools in the area of New Shrewsbury, New Jersey. Members must have parents' approval and be accepted by a student board of governors. The club is open six afternoons and evenings a week with a membership fee of $10 per year, plus additional charges when there is "live" entertainment. Its two major rules are "No alcohol and no fights."

ICYE-UCYM CONFAB HEARS DUTCH THEOLOGIAN

At the 1965 Ecumenical Youth Conference at Williams Bay, Wis., 500 teenagers and youth leaders were warned against becoming slaves to the "powers and principalities" of modern society. The Rev. Albert van den Heuvel, Dutch theologian and secretary of t Youth Department of the Wo Council of Churches, said these clude propaganda, sex, public op ion, religion, racial prejudice, tionalism and colonialism. "Wit the Christian faith there is no pl for submission to these powers a no place to ignore them. A mat person must meet a power, de-ma it, and bring it under control."

BEATLES AT CATHEDRAL OPENING?

Roman Catholic Archbish Georges Andrew Beck of Liverpo England, dropped a verbal bom shell when he announced that Beatles might perform at the op ing of the new Liverpool Cathed in May 1967. "We are," he sa "planning a festival of art and mu in general, and this would includ pageant or mime on the theme Christ the King." In speaking the Beatles, the Archbishop p claimed that "they can do more bring the younger generation gether than any international c ferences of statesmen."

CHRISTIAN AID WEEK IN BRITAIN

A crowd estimated by the po to number 28,000 young people attracted to Trafalgar Square, L don, when this year's Christian Week was launched by the Ripp the Stringalongs, the Teen Beats, Hummelflugs, and other groups folk musicians with an open-air tival of "pop" music with a dif ence (see photo at top of page 2

The difference came from fact that 12 of the ballads s

ne accompaniment of amplified guitars were the winning entries in a ational competition for the best riginal material on the themes of acial strife, homelessness, natural isasters, war, hunger, and poverty. 30 compositions were submitted by roups all over the country. "Symathizing is all very well but you've ot to do more than that" is the reain of one of these new ballads hat the crowds chanted at the top f their voice. Organized in more han 1,500 cities, towns, and villages hroughout the British Isles, Christan Aid Week hopes to raise some 2,500,000 by this one effort in a ontinuing all-year-round campaign. Reaction of two girls in the crowd: "It was fab. They ought to do this nore often."

Here are verses from one of the rize-winning ballads:

man went up on the Jericho road;
He went up all alone.
Ie was beaten up and left for dead
And all his money had gone.
Vho is neighbor to this fellow?
Who'll stop to share his load?
Vho gives a damn for the nameless man
On the other side of the road?

he Jericho road runs through our world
From Selma to Notting Hill;
nd the Christ who told of the nameless man
Is asking his question still.

'OUTH, 16, SAILS ALONE

Sixteen-year-old sailor Lee Graham, with only two kittens as ompanions, completed a 2,400 mile oyage from California to Honolulu nd described the 25-day trip as pretty easy." His voyage was the st lap of a two-year solo trip nd the world.

youth in the NEWS

do it yourself religion

BY MARTIN MARTY / Although the favorite topics of teen conversation may be dating and mating and finding jobs, I know that more and more younger people are trying to relate to a larger world and they are forced sooner than their parents were into taking sides on issues affecting the whole society. One of these is the American Way of Life or, more precisely, the temptation Americans have to worship and idolize their way of life.

Whenever people come together in a very complicated society, they look for uniting simplicities. We have hundreds of ideas about political life, but almost all of us assent to a general set of beliefs as expressed in our Declaration of Independence or the Preamble to the Constitution. Religiously also we are a very complicated society. Over 250 religious groups compete for national attention and at least ten large families of denominations are bidding for us to hear. If we listen to all, we fall into chaos and anarchy. If we listen only to one, we devise a religious monopoly. So we pick and choose. We get a bit of belief here and a bit of faith there; we put together a religion of sorts based on the memories of Christianity, the ideas behind our politics, and anything else that happens to please us. I want to describe that process and will call its result "religion-in-general." Many refer to it as "do-it-yourself religion," but in either case they mean the same thing.

I believe that we can discern in America an impulse and even a vague set of beliefs which are commonly held. Maybe a society needs them and they can be productive. But such beliefs can also be "household gods." We put them together; they give us happiness and comfort because we can control them. We cannot always control the inherited religions as we can control those we devise.

Americans are often tempted to idolize their way of life

I find many attractive features in ou way of life. But I want help, and want to give help, so that none of u may fall into the trap of taking a wa of life and idolizing it. The fine lin between having loyalty to a set institutions and worshiping them need new detailing in every generatior Ours is not the first society in whic people have devised culture-religions But we must think through the prob lems of what is original in our ow time, and then we must find ways separating loyalty and idolatry.

Like all complicated faiths, religion-in-general has a creed, at leas an informal one. One will find it best by beginning with common speech

1. "Well, after all, in matters of religion the people of different faith are just in different boats heading for the same shore."

2. "It does not make any difference what anybody believes, so lon as he believes."

3. "I may not agree with his religion. But he's so sincere. That's a that matters."

4. "I don't really belong to the church. But I am very religious."

5. "I don't have a clear idea of Christian beliefs, but I am a Christia and I'm sure I believe in its main principles such as the Sermon on th Mount and the Golden Rule and the Ten Commandments."

What is wrong with these typical statements? On their own terms, a creeds or statements of generalized religion there is nothing at all wron with them. They are quite exact statements of their own system. *The might even be true.* Our only measure is distinctive Christianity, b which those who speak them usually wish to be measured.

We can try a few quick replies to the above questions:

1. Do you really believe that about the one shore and the many boats Where did you learn it? Was it revealed to you, or can it be demon strated or did you come to it by the process of reason? Where doe Christianity clearly assert this?

2. Do you really believe that it makes no difference what any be liever believes, so long as he is a believer? Do you believe that of th the Communist, or the Black Muslim, or the Moloch-worshiper wh burned babies in sacrifice? If you rule out some of these as not fitting i then you have begun to insert definitions. On what basis do you choose

3. Is sincerity all that matters? The leaders of world communism which you profess to despise, may very well be most sincere.

4. I have no argument with you. You are very religious; that is ap parent. Is there a similarity between religiousness and Christianity Does Christianity allow for "not belonging to the church"? If so, sho me how and where.

5. Every religion has a Golden Rule. There is not much that is original in the Ten Commandments or the Sermon on the Mount. What matters is who spoke them, to whom, with what purpose and setting.

Actually, generalized religion in America tends to have somewhat more formal teaching than these paragraphs imply.

Like most religions, it has a *doctrine of God.* Culture religion does not profess to worship man but to have an object outside itself. Usually this will be a national deity, one who relates best to my group. In any case, while he bears many features of the God of the previous religion, he will not in any way embarrass my group's way of life.

There is a *doctrine of revelation.* The environment itself reveals and redeems. Being born in America, belonging to a favored group in America, making good use of its resources, using the book of nature and invention—in these ways I come to a knowledge of the deity's purposes.

God has a *will* for the nation and it can without doubt be claimed by this nation. This intimate knowledge of the Almighty's purposes is most clear in war time, when our side is always right, and during political campaigns, when he identifies with our side.

There are doctrines of *creation* and *predestination.* I know that God planned this part of the creation and the world for people like me. We may have to keep some people out, but all decent people are welcome.

Providence and *preservation* are strong points. In the end after some setbacks, God will see to it that everything turns out all right.

A *doctrine of man* is integral to any religion. Religion-in-general knows that man is or can be both good and bad, but asserts, "There is so much good in the worst of us, and so much bad in the best of us, that it ill behooves any of us to find fault with the rest of us."

There is a *covenant of works.* Man earns his salvation. Though God is good to bestow his gifts, basically he is impressed by what we have achieved and are achieving.

A *covenant of grace* appears. Man cannot do everything. He needs help. God can be consulted for such help. There are, of course, no atheists in foxholes.

The *doctrine of Christ* holds that he is the greatest man and may be the Son of God; he is the Master and great teacher of our religion.

One can *repent* and be reborn and converted, if he is not too far from the central positions of the culture-religion. But if he is really alien, why does he not leave the country?

We have a *doctrine of fellowship.* All good people basically of our kind should come together. At least we should have good attitudes toward each other. The family that prays together stays together. The general religionist thinks that other races are all right in their place, and may even be for racial integration without being excommunicated.

There are *mean of grace* and ceremonies: salutes to the flag, Presidential inaugural occasions, prayers at the service club are all meaningful opportunities for expression of our faith.

We do not talk much about death, but we honor the dead, who are

salvation comes in no one else, say the followers of Jesus

probably rewarded in *the after life,* i there is an after life, which there prob ably is.

Is criticism of religion-in-genera merely clubby? May not Christianit become a kind of elite corps of tire aristocrats? Will not the loving purpos of God be defeated if Christians se themselves apart? Many intelligent, in formed and concerned people in th world have found good reason to sug gest that whenever Christians are con cerned with their own identity the become prideful. It would be hazardous to forget that history. On th other hand, it is possible to set Christian distinctiveness into context.

First, Christianity wants to be a universal faith. It asserts that Chris died for all. It takes momentum from the cross and wants to sprea like contagion through all the world. It believes that Jesus is "the tru light that enlightens every man" (John 1: 9). If so, no one can clai Jesus just for himself or his club. The followers of Jesus believe tha "there is salvation in no one else, for there is no other name unde heaven given among men by which we must be saved" (Acts 4: 12 But they want to see the power of that name at work even where is not recognized. In Christ "all things hold together" (Col. 1: 17). I the more aggressive sense, Christians want to go into all the world t make disciples. In their healthier moments and eras they have not trie to be a club concerned only about themselves.

The Christian asks questions: "Is the general religionist's propos based on truth?" If so, the Christian has to accept it; if not, he dare no This question of truth is seldom taken seriously in our cultural-religiou climate. But if we really care about a person's integrity and humanit or his fulfillment we must begin by letting him be and remain what h is, if there his commitment to truth is to be found.

The second Christian question: "Is absorption into general religio advisable?" Can one do it and be faithful to Jesus' call to be disciple to follow Him? Are the values of general religion demonstrably better Are there not embarrassments in its history?

Third: "What are the prospects?" Christianity cuts across racial an national grounds. It was born in the East and thrives in the West whi enduring in the East. It is the language of faith somewhere or other the majority of the nations of the world. One need not be found in certain set of circumstances to find meaning from it. Christians, whi they seek better ways of disciplining themselves and speaking to other already have a faith which can help unite men or can help serve me before they are united.

Once young Christians learn to identify cultural alternatives to

Christian faith, they can decide what to do about them. Certain features are compatible: they provide opportunities for mutual service. Certain features undercut the faith: they must be recognized and fought off. The spirit of such a confrontation is important. Cantankerousness, withdrawal, pettiness, lovelessness, dowdiness—none of these will serve the Christian cause.

Christianity is not and does not want to be a superior religion. "Superior" means that we come at people from above and look down on them. Jesus asks for people to minister, to serve, to come from below. Christianity is not a systematic attempt to provide the best answers; that is not its truth. Christianity seeks to bear witness to Jesus Christ who calls Himself the truth.

While he admits all the faults of Christians in the realm of good works, the Christian can ask: does religion-in-general have a motivating, an energizing, a generating center out of which goodness flows? What or who judges generalized religion for its failures? What or who calls it into a reconciling circle? What in it really frees one for service?

What are the fruits of this culture-religion? Can it produce people of profound character? Has it missionaries? Or does it content itself with calling together people who are in on inventing it, or who are naturally inclined to it? Does it notice its own temptations to pride, the ways in which it tries to exempt itself from criticism?

Christians will also ask: What is in it for us? They need not ask this in the merely selfish sense. Rather, what elements in our religious environment will help us better serve, better spread the love of God? Certainly religion-in-general is a kind of judgment on meaningless Christian divisions. It can cause Christians to revise their unlovely mannerisms. It can force them to keep their thinking clear and fresh. It can call forth a less muffled witness. It can challenge Christians to produce the works of love in society.

Jesus spent most of his ministry fighting religion. A reading of the Gospel reveals that Jesus spent little energy on atheism and only a little more on agnosticism. He did fight apathy. But most of his work of releasing God's loving power among men was hindered by religious leaders. He asked the best religionists of his day to be born again.

When God reveals Himself He must first shatter our generalized religion. He meets us in ways our religion did not train us to expect. Religion is basically man's faith in himself, with God as an extra added attraction. Faith depends upon God to create something new in us. Christian faith easily comes to be a religion too. In each generation prophets and protestants have to shake it loose from its own religiousness.

The above article is adapted by permission from the book, *Youth Considers Do-It-Yourself Religion,* by Dr. Martin E. Marty, an associate editor of *The Christian Century* and a prolific Protestant writer. This book is one in a Youth Forum Series being published by Thomas Nelson and Sons. Other titles already available are *Youth Considers Sex* by William Hulme and *Youth Asks Why Bother About God* by Alvin Rogness.

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IN THE DARK

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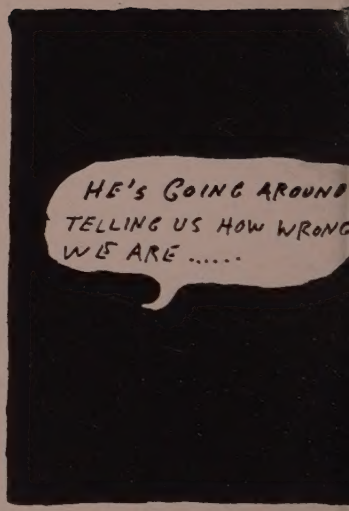

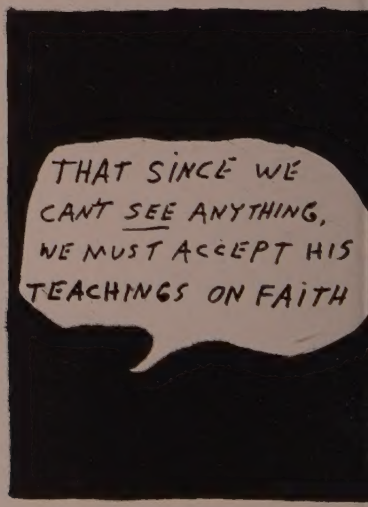

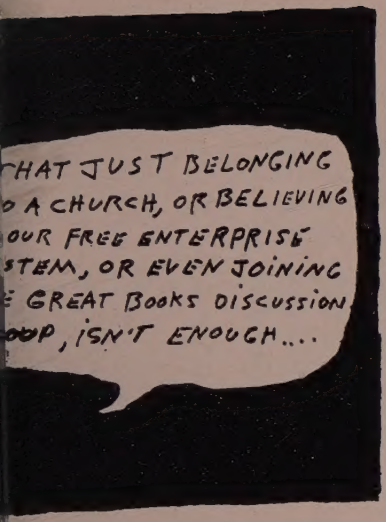

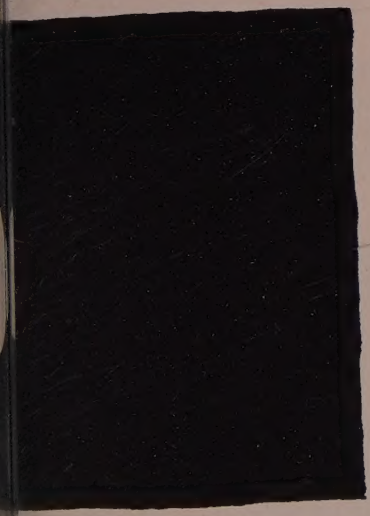

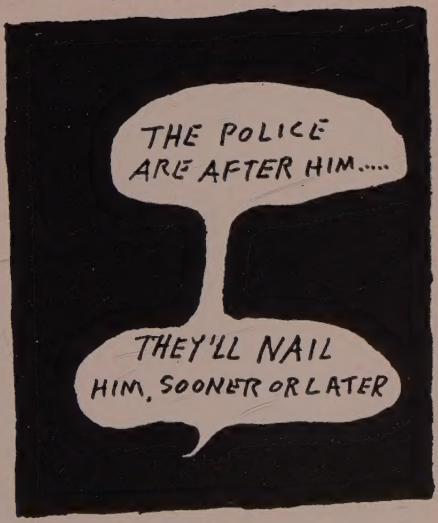

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living life to its fullest . . .

Just this once, O God, I'd like to come to you with no problems, but simply to say, "Thank you". . . .
For your forgiveness, when I fail;
For the sheer joy of sleep, when I'm terribly tired;
For the silent strength of humility, when pride overtakes me;
For the justice of your law, when men are cruel;
For the growing remedies to good health, when I am ill;
For the nurture of new knowledge, when I make a mistake;
For the simplicity of orderliness, when I face confusion;
For the joy of helping others, when I see people in need;
For the assurance that you have made a place for each of us, when I feel inadequate among my peers;
For the earthly evidences of your will, when I'm trying to find out what life is all about;
For the reality of your world, when I stray too far into fantasy;
For the rightness of reasonableness, when I panic too quickly;
For the fun that refreshes, when everything gets too serious;
For the renewal in moments of silence, when I'm dizzy being busy in a go-go world.
For the confidence of friends, when my parents don't understand;
For the healing love of family, when friends hurt me;
For your presence, when I am very lonely.
And above all, God, I am thankful for the worthwhileness and fullness you have given to this world of yours.